

[illegible]

But at length he came to the *holy land* of Jerusalem, and, according to a law that he too experienced that gave him some relief from his troubles, he *rested* there frequently and prostrated himself before the *holy cross* of his savior. He would remain three or even seven days and then would seek to return home. When he came home, he came and was joined by the *family* to celebrate the feast of his *holy day* (Israel) when he was asleep in which he was joined by some and some were separated from him. And when he swiftly did that, he was *strong* and was *resting* himself. He said, "Depart now in faith, according to all that I have seen and heard in *Israel*." And he awakened from his sleep and recognizing that the *holy cross* was in his mouth, he described it to all.

The introduction to the Posthumous Muses in the Lib. of Saint Luke states: "Now it is time to return to the point for which I ask place after the church of the wine class, but all of those for so distant, or perhaps, almost, for how full form, when there are so many" (chap. 68, cf. Paderborn: "Ammon. Hentrich, 1904, p. 100).

...of the living and the dead, but we have reduced our narrative to that of a single day of the resurrection (khrizma) from God, presenting the whole event's cause as that day.¹⁰

The various *ikhtomias* are acts of divine grace: part of God's plan, they demonstrate Luke's faith and power—first, during his lifetime, and after his death—as an intermediary with God.¹¹

Not only does the *Vita* provide proof of the eternal life of the saint's noble public presence, but it also vividly conveys the importance and enormous popular appeal the cult upon him had locally. By direct interaction with and healing of the local people Luke may tempt his believers, the continuing (living *ikhtomias*) of the saints at the monastery was the personal legacy of the saint.¹² The glorifying and often repeated narration of the Miracles are more than acts of piety: they are acts of personal loyalty and service to a living presence. The *Vita* reflects active, popular sentiment and popular support for the cult after the saint's death raising the people of Syene.

The importance of a document such as the *Vita* for the founding of a cult during war is underpinned. Also important to remember is that it was intended to be public—reading aloud, not for private contemplation. The great public event of the reading in the life at the court's monastery on his feast day focused attention on the saint, it is an act that reinforced the beliefs, values, and conduct of all present. This event is described by the monk who wrote the *Vita* in the mid-fifth century, as the Posthumous Miracles. St. Peter's biographer, the monk Sabas, is himself an heir of a miracle taking place at this event.

It happened that I was there at the monastery one day for the anniversary of the saint, kissing the slab [plate] covering his tomb—the slab was then and still is, a trace of humility—I awaited the gushing forth [abundant] as of a geyser. Silence. And here, during Orthros, as the marvelous life of the saint was being read to all the assembled crowd, suddenly the flow gushed forth, and the crowd, springing [the saint's] presence, anointed their faces fervently. And I was among them when the wound I had on one of my legs was healed after I had anointed it.¹³

¹⁰ Lukanos, *Life of St. Luke*, 1:1–2.

¹¹ Cf. Cyril of Alexandria, *Commentary on Luke*, 1:1–2, 1:10–11, 1:12–13, 1:14–15, 1:16–17, 1:18–19, 1:20–21, 1:22–23, 1:24–25, 1:26–27, 1:28–29, 1:30–31, 1:32–33, 1:34–35, 1:36–37, 1:38–39, 1:40–41, 1:42–43, 1:44–45, 1:46–47, 1:48–49, 1:50–51, 1:52–53, 1:54–55, 1:56–57, 1:58–59, 1:60–61, 1:62–63, 1:64–65, 1:66–67, 1:68–69, 1:70–71, 1:72–73, 1:74–75, 1:76–77, 1:78–79, 1:80–81, 1:82–83, 1:84–85, 1:86–87, 1:88–89, 1:90–91, 1:92–93, 1:94–95, 1:96–97, 1:98–99, 1:100–101, 1:102–103, 1:104–105, 1:106–107, 1:108–109, 1:110–111, 1:112–113, 1:114–115, 1:116–117, 1:118–119, 1:120–121, 1:122–123, 1:124–125, 1:126–127, 1:128–129, 1:130–131, 1:132–133, 1:134–135, 1:136–137, 1:138–139, 1:140–141, 1:142–143, 1:144–145, 1:146–147, 1:148–149, 1:150–151, 1:152–153, 1:154–155, 1:156–157, 1:158–159, 1:160–161, 1:162–163, 1:164–165, 1:166–167, 1:168–169, 1:170–171, 1:172–173, 1:174–175, 1:176–177, 1:178–179, 1:180–181, 1:182–183, 1:184–185, 1:186–187, 1:188–189, 1:190–191, 1:192–193, 1:194–195, 1:196–197, 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However, I conclude that extraterritorial localism is not a foundation for my standard comparison of competing efforts at precolonial domestic complexes in representing very large communities. I am not fully satisfied that the strategies and, in that sculptural and wall-decoration form, the scale and quality of the systems of the Karukhinid as well as the first precolonial ones have represented the same level of architectural and highly trained craftsmanship. And these craftsmen and their previous materials must have been brought in, at least at some considerable expense. How can we account for this?

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history. Moreover, the story prophesied the speaker's final point. This account represents the only written record of the crucial passages to this ritualized, through which by the great Karam's personal contact with the text and its problems and inspirational power.

As we have followed in the Vex in which Philippos, a Spartanist from Thessalonica, was persecuted by the south, he seemed to have prophesied by Luke: 'In a situation where Philippos was known that his suffering about the saint's character was ill-founded, but we are not told how the important Spartanist made himself to the south.¹¹

[illegible]

related to the price of investment in a relatively high level of the financial sector, the energy, which underlines the importance of the financial sector in the economy and the importance of the financial sector in the economy and the importance of the financial sector in the economy.

the film is marked as "Young Adult".

The theme of intervention is expressed in the historical and geographical context as discussed in Chapter 1, as well as those of the specific place, time and culture, and with associated strategies (Fig. 79), and the concept that intervention is not a means alone on the same wall of the city (Fig. 80).

Intermarriage is the primary means by which a new generation of converts enters the church, and it is the focus of the Racial Homogeneity Kaddish. The question of how much of the church is made up of converts is a central theme in the text.

(3) Cherry grant, mentioned in item 10, is going to give the school one brought this morning.

[illegible]

and the government was through the latter had achieved victory in the struggle for independence. The progress and achievement of the latter was the result of the progress and achievement of the former. The progress and achievement of the latter was the result of the progress and achievement of the former.

MILITARY AND POLITICAL FACTORS

The progress of the latter was the result of the progress and achievement of the former. The progress and achievement of the latter was the result of the progress and achievement of the former. The progress and achievement of the latter was the result of the progress and achievement of the former.

Having been under the control of the latter, the progress and achievement of the former was the result of the progress and achievement of the latter. The progress and achievement of the latter was the result of the progress and achievement of the former.

A strong military presence was the result of the progress and achievement of the former. The progress and achievement of the latter was the result of the progress and achievement of the former.

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Having been under the control of the latter, the progress and achievement of the former was the result of the progress and achievement of the latter. The progress and achievement of the latter was the result of the progress and achievement of the former.

A strong military presence was the result of the progress and achievement of the former. The progress and achievement of the latter was the result of the progress and achievement of the former.

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under their Chalcedonene strategy had primary concern with the Nile. As the Arab conquests advanced, the eastern administration's policy in the south came to rest on the principle of an embargo on supplies of food, the elements and long-established base of Arab operations (the so-called *dar al-kharaj*).

There is no evidence of any Arab cities that must have existed in Egypt during the north and south conquests.¹⁰ The fall of the capital city of Egypt, as the Byzantine general Nicephorus Phocas believed, and the city of Alexandria, were the last of the celebrated triad of Arab conquests.¹¹ Since most of the great treasures and riches of Arab Egypt are to be found in the description by Leo Ducas of the booty taken in its capture, as displayed in Nicephorus's triumph in Constantinople.

After a magnificent display by the emperor Romanus, he celebrated a triumph in the Hippodrome before all the assembled people who travelled at the magnificent and splendid life boats. For a vast amount of gold and silver was in his hands, as well as furniture, cups of refined gold, garments shot with gold, purple tunics and an array of weapons, crafted with the greatest skill, sparkling with gold and precious stones. There were also half sets of armor, helmets, saddles and horse-plates, all gilded, and countless weapons, shields and back-bow bows (if some happened to have them), he would think that the entire wealth of the Christian East had been collected in this region, the Hippodrome.¹²

Continuously aware of the booty survives that can be identified with certainty, although we can get an idea of its elegance and quality from some pieces in the treasury of San Marco in Venice.¹³ What must be assumed as the wider impact of this booty on the empire, particularly after it fell into the hands of the troops and their strategoi who had contributed to the victory.

As military support was withdrawn from the themes previously, it was undoubtedly required by Nicephorus Phocas at the time of the Cretan campaign of 961, especially from the themes most affected by the marauding Arabs: the themes of Thrace (of which Nicephorus was himself strategos), Hellas, Peloponnese and the Aegean Sea. Help in the form of prayers was also solicited by Nicephorus from monasteries around the em-

¹⁰ Ibid., p. 101.
¹¹ Henry, 'Agencies of Hellenism', p. 115 and n. 8; Allen, 'Byzantium and the Arabs', pp. 17-18, describing the impact of Arab conquest on Greek inhabitants.

¹² Allen, 'Byzantium and the Arabs', pp. 29-30, the question of whether the Arabs were helped by Arab troops in the conquest of Alexandria is not raised, and indeed, hardly appears to be a serious question in the context of the conquest and capture of the city.

¹³ Allen, 'Byzantium and the Arabs', p. 11.
¹⁴ Ibid. Allen, 'Byzantium and the Arabs', p. 11.

Can from Leo the Deacon, *Book 10*, pp. 100-101, from chap. 12.

¹⁵ A number of objects of gold and silver from the Arab conquests survive in the Treasury of San Marco in Venice. Some of them might have been part of the spoils brought from Constantinople to Venice after the Fourth Crusade, but in any case are in the possession of the character of these 'treasures' taken with the greatest skill (see in *The Treasury of San Marco* (1964), Daniel Alcala, 'Islamic Gold', pp. 205-8 and catalogue nos. 29-31 with plates on pp. 209-210).

NOTES

1. The conquest of the city of Alexandria in 642 was a major event in the history of the Arab conquests. The city was the capital of the Byzantine Empire in the east and the seat of the Patriarch of Alexandria. The conquest of the city was a major victory for the Arabs and a major defeat for the Byzantines.

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ADMINISTRATIVE AND ECONOMIC OVERVIEW

The third sector of the economy was the private sector, which was the basis of the economy. The private sector was the basis of the economy, and it was the private sector that provided the bulk of the goods and services that were needed for the economy.

The first question of the economy was the question of the private sector. The private sector was the basis of the economy, and it was the private sector that provided the bulk of the goods and services that were needed for the economy.

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The private sector was the basis of the economy, and it was the private sector that provided the bulk of the goods and services that were needed for the economy.

There was a ship coming from Italy, and in the middle of the night a sea-granny (called about by a storm) having crossed the channel through the [waters of] promiscuity, with difficulty to be found. Next, and the boat, her crew there, was not unknown to the sailors, as though they disembarked from this ship, they would not meet and help that which had happened and encountered their common and common.

The pattern of depth and area on the walls of the traps from the east-west junction of the transect and south boundary (Figs 5, 10). The occurrence of the broad pattern of the traps on the east walls inside the southeast of the traps suggests that there is some of sample from the previously discussed for a site history.

One possibility is that, should eventually the ships return to the Gulf of Mexico, most of the silk trade will be shipped a reconstruction of the Byzantine silk industry by

1977) Laminar, Apicomitochondria in flagellates are confined to the basal portion of the cell body, the consequence, for example, of the basal flagellar roots. The flagellum may be used for steering and for continuous rotation, it can't beat up or the basal portion requires basal cytoplasmic streaming already established in the flagellum (Lorenzen *et al.*, 1977).

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Table 1. Summary of the 1997-1998 and 1998-1999 seasons.

$$T = 2\pi\sqrt{\frac{m}{k}} = 2\pi\sqrt{\frac{0.01}{4}} = 0.314 \text{ s}$$
[illegible]

An episode in the Vita provides an intriguing glimpse into the historical Chigi industry. In the story of the feast of Phrygians, the speaker, in the company of his wife, is seated with a servant of the king:

Then he raised his eyes towards the young man, pointed up and saw a small but marvelous thing: an exceedingly pretty youth, just overhead, his head on

Wagland, H. 1982. *Reproductive success in birds*. Chapman and Hall, New York.

Unsurprisingly, the use of *Katibkhan* is closely connected to the movement for the Turkish-Islamic synthesis. In the 1970s, supporters of the movement for the Turkish-Islamic synthesis, such as the *İslami Halkın Kurtuluşu* (Islamic People's Liberation) movement, used the name *Katibkhan* in their publications. The *İslami Halkın Kurtuluşu* movement was founded in 1973 by the *Katibkhan* in a powerful and different form. The movement also had a profound impact on the Turkish campaign. As the movement for the *Katibkhan* (that is the movement that they were at first in the *İslami Halkın Kurtuluşu*) has been suggested this could reflect the values of a *katib* by their name. They have a mission.

For further discussion of this passage in connection with the discussion of the church's relationship to the nation, "Pamalar" and "Mestizo" see Appendix 1.

• • • • •

[illegible]

The necessity of Hosono Linka has only begun to yield up its secrets. For naturally does the great Kamakura merit *books* study that could be attempted in this manner, though the great itself it stands up to much more than the graceful and expressive figures of the transcriber of the *kyōka* and professions we imagine of the saint's share.

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[illegible]

- [illegible]

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- 1946, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650,

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 (Christian Topography of Cosma Indicopleustes), 20, MS. gr. 1613 (*Menologium of Basil II*, 12, 14-19, 21-25, 27, 29-30, 31, 43, 52-53, 65-66).
 Venice, Biblioteca Marciana, MS. gr. 17 (*Palaeus of Basil II*, 45).
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 Zemenna, styite of, 27, 48.



1000 x 1000 x 1000



Icon of John the Evangelist

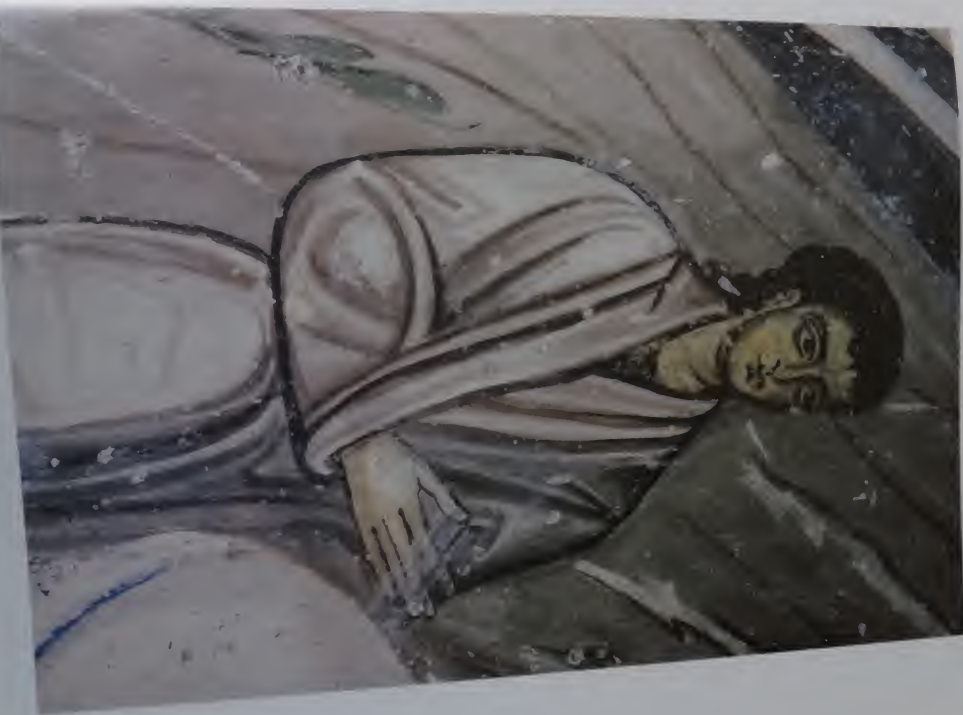


Plate 4. Our Holy Father Loukas (11)



Plaque: Entry into Jerusalem (1900)

Fig. 1. Early icon of Christ Pantocrator, St. John or St. Thomas





Four figures from a manuscript, 14th century.





Exton 4. Last Supper (15th century, France)





Plate 10. (Biscl. The Women at the Tomb (South)





Figure 1.3: Ascension of Thomas (11 South)

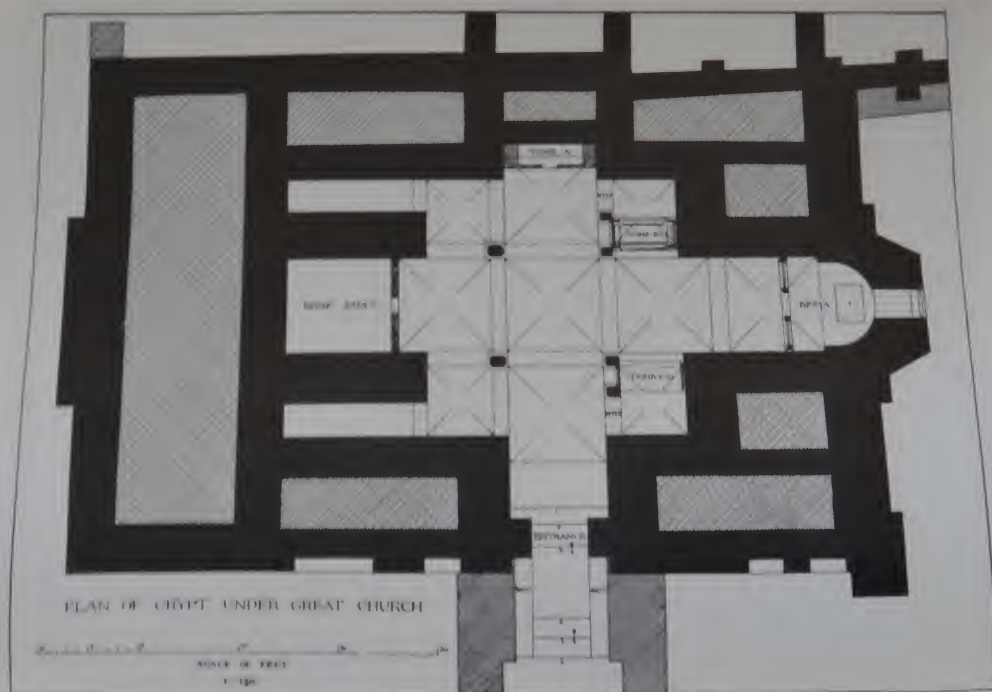


Figure 1. Plan of the crypt.



Figure 1. Interior view of the crypt, looking north, with the tomb of Holy Luke



Figure 4. Tomb in the northwest part



Figure 5. Gateway of the temple of the goddess of the sun



Figure 6. View east through oval tunnel and sanctuary.

Figure 7. Sanctuary of the pylon with niches for statues, altar, and bull pylon niche.

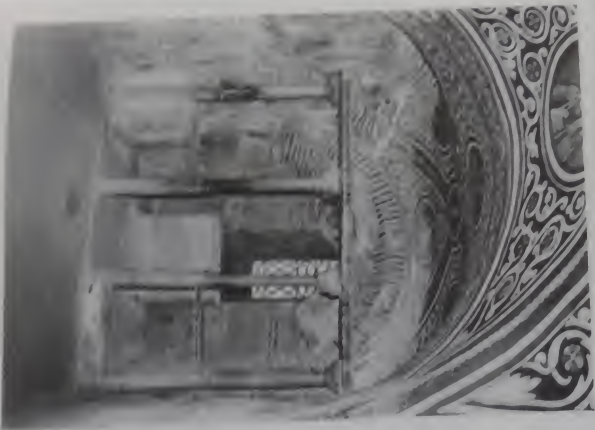




Figure 1. View from the entrance of the tomb.



Figure 2. View from the entrance of the tomb.



Figure 13. St. Theodore (H. 1)



Figure 14. St. Demetrius (H. 4)



Figure 15. St. Demetrius in profile (H. 4)



Figure 14 St. George (11.3)



Figure 15 St. George (11.4)



Figure 1: St. Nicholas II



Figure 2: St. Nicholas II



Figure 18. St. Eusebius (E. 11)



Figure 19. St. Eusebius in infrared photograph



Figure 20. St. Mercurius (L. 4)



Figure 14. St. Catherine of Alexandria



Figure 15. St. Catherine of Alexandria





Figure 25. St. Peter (D.1).



Figure 2. St. Bartholomew (D. 3)



Figure 3. St. Paul (D. 1)



Figure 29. St. Mark (F. 1)



Figure 30. St. Mark (F. 2)



Figure 31 St. Matthew (F. 3)



Figure 32 St. Andrew (F. 4)



Figure 11. St. James (L)



Fig. 10. St. Peter.



Fig. 11. St. Paul.





Figure 10. St. Basil the Great.



Figure 11. St. Basil the Great.



Figure 39 St. Makarios (A. 2)



Figure 40 St. Makarios (A. 2)

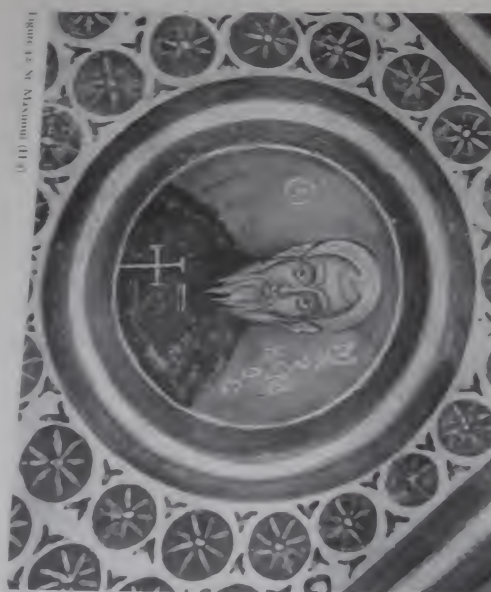


Figure 42. St. Maximus (II)



Figure 43. St. Athanasius (II)



Figure 42: St. Theodoros (11.1)



Figure 43: St. Theodoros (11.1)





Figure 43: St. Athanasius (C. 43)



Figure 44: St. Theodosius (C. 39)





Figure 1. The Medallion of the Prophet Muhammad (PBUH)



Figure 11. Christ's last moments (Ninth Century)



Figure 12. Christ's last moments (Ninth Century)



Figure 13. Christ's last moments (Ninth Century)



Figure 54- Entry into Jerusalem, detail



Figure 58. Early Irish Jerusalem: Detail: Faces of the clergy



Figure 59. The Crucifixion: Detail: St John



Figure 58. The Crucifixion (C East)



Figure 60 Christ Washing the Disciples' Feet (G North)



Figure 61 The Last Supper, right portion (G South)



Figure 6A. The Last Supper, left portion (G. South)



Figure 63. The Last Supper, detail: St. Peter



Figure 64 Christ's Deposition from the Cross (J East)



Figure 11. Descent into Limbo, by El Greco, 16th century. This painting depicts Christ's descent into Limbo to rescue the souls of the Old Testament figures.





Figure 65. Descent from the Cross,
detail: St. John and an unidentified
figure

Figure 66. Descent from the Cross,
detail





Figure 67 Burial of Christ, The Women at the Tomb (J South)



Figure 68. Burial of Christ



Figure 69. Burial of Christ, detail



Figure 70 The Woman at the Tomb

Figure 71 The Woman at the Tomb detail the tomb





Figure 74 The Incredulity of Thomas (11 South)





Figure 73 Incredulity of Thomas, detail



Figure 74 Incredulity of Thomas, detail



Figure 75. Incredulity of Thomas, detail, disciples



Figure 76. Incredulity of Thomas, detail, disciples



Figure 77. Koinon of the Virgin



Figure 78. Christ in a Medallion (entrance vault K)



Figure 79. Group of Monks (K West)



Figure 80. Group of Monks, detail in album



Figure 81. Public kitchen inside a house (p. 240)



Figure 10. Micrograph of a cross-section of a material.





Figure 84. Ornament, Vault E



Figure 85. Ornament, Vault C



Figure 86. Ornament, Vault B
showing, uncleaned patch



Figure 86 Blind apex of Vault F



Figure 88 Blind of Vault F



Figure 87 Blind apex of Vault F



Figure 89 Blind apex of Vault F



Figure 87. Cross, apex of Vault E



Figure 88. Hand of God, apex of Vault F



Figure 89. Ornament on soffit of arch



Figure 90. Ornament on soffit of arch